THE MARROW OF THE ORACLES OF GOD.

OR

Diuers Treatiſes, containing *Directions about ſix of* the waightieſt things can *concerne a Chriſtian* in this life.

E-14-29

By N. BIFIELD late Preacher of *Gods Word at Iſleworth in Middleſex.*

BIBL CAN

The ſixth Edition.

LONDON,

Printed by *T. C.* for *R. R.* and are to be ſold by *Philemon Stephens*, and *Chriſtopher Meredith*, dwelling at the Golden Lyon in *Pauls* Church-yard, 1628.

1482.00

TO THE RIGHT HONORABLE AND moſt Noble Ladie, the Ladie *Lucie*, Counteſſe of *Bedford*.

MADAM,

THeſe enſuing Treatiſes, hauing receiued their birth at ſeuerall times, (being but little Ones) ſought them ſeuerall Guardians to protect them: being now all ioyntly to goe into the world

together to seeke entertainment, they humbly present themselues vnto your Honour; beseeching your generall protection, and your noble admission, to do you and your Noble Family their first ioynt-seruice, and from thence they are contented to beare their aduenture for their entertainment abroad in the world. And the rather am I emboldned thus to send them, with this Petition to your Honour, because in the first conception of them in the publicke Doctrine, you were pleased to conceiue so good hope of them as to desire the profit of their seruice, as they should be fashioned and fitted thereunto. And they are mine, they are worth of little respect; but as they haue receiued spirit and life fro

from the heauenly word, and will of God: so they are meete to attend your most retired presence, and to be trusted with the charge of your greatest treasure, not doubting of your Honours noble and religious respect herein, I desire to remaine

Your Honours Chaplaine in the things of Iesus Christ, to serue you euer,

N. Bifield.

THE BEGINNING OF THE DOCTRINE OF CHRIST.

OR,

A Catalogue of Sinnes: Shewing how a Christian may *finde out the euils he must* take notice of in his *Repentance.*

With Rules, that shew a course, *how any Christian may be de-* liuered from the guilt and *power of all his sinnes.*

By N. BIFIELD late Preacher of *Gods Word at Islewerth in Middlesex.*

Lam. 3. 40.
Let vs search and trie our wayes, and turne againe vnto the Lord.

LONDON,
Printed by *T. C.* for *R. R.* and are to be sold by *P. Stephens* and *C. Meredith,* dwelling at the Golden Lyon in *Pauls Church yard,* 1628.

THe Contents of al
the ſix Treatiſes,
thou ſhalt finde in
the firſt Chapter of the
firſt Booke.

TO THE MVCH HONORED LADIES, the Ladie ANNE CLEERE, and the Ladie ANNE FINCH, and the Ladie IONE HERICKE: N. Bifield wiſheth all increaſe of the true grace of Chriſt, and the bleſſed fruition of the glory of God in heauen.

Worthie Ladies,

LAmentable are the ruines, into which the natures of men are generally fallen by their ſinnes: which appeares eſpecially by the waies men take in the buſineſſe of their ſoule. The moſt men are cleane *out of the way to heauen*, and walke in by waies

of their owne, which are called in Scripture, the *waies of the wicked*; the *waies of their owne hearts*; *Perverse waies*; *Darke and slipperie wayes*; *The way of iniquity*. All meeting in that *broad way that leadeth to destruction*, being wholly ignorant of the *way of life* and *peace*, yea, the most of them *speake evil of the good way of God*, and persecute it. Some there are, that are so farre enlightned, as not to like the common roade way of the multitude; and after some enquirie haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these waies are death* too, as well as the former. And the more is this dan-

danger increaſed vpon men, becauſe the *way of life is* but *one*, and it is a *narrow way*, and hard to find, and may be *ſought* by many, and yet *not found*. Yet this hope is left vnto forlorne men, that ther is a way to heauen and happines: A *way of righteouſnes* and peace, a *way of mercy and truth*, a *way of wiſedome*: A way that men may *ſecurely* and ſafely walke in; a way, in which Chriſt wil *guid them*, God the Father will *keepe them*, and the holy Ghoſt *leade them* by the hand, and direct them in all the paſſages thereof. Onely it concerneth vs *to aske the way*, with all importunitie, of God, & to attend vnto the directions of the word of God, & apply our hearts, and ſuffer

our

our ſelues to bee *diſpoſed aright*, that *our eyes may ſee the ſaluation of God*. And in particular wee muſt looke to three things: Firſt, that if the Lord ſhew vs that mercy to direct vs in the way, we muſt take heede that wee neglect not, or diſpiſe not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *ſtraight ſteps to our feet*. And thirdly, with all feare watch our ſelues, that we *fal not* off with *the errours of the wicked*, from the good way of God, and ſo our latter end bee worſe then our beginning.

I haue vndertaken by the aſſiſtance of God, and the direction of his bleſſed word, to ſingle out the choiſeſt things I could finde in the

the Scriptures, concerning *the entrance* into the way of God, and thoſe *firſt paths which are called Holy*. The ſubſtance of theſe directions I haue digeſted into the Treatiſe following: which I dedicate vnto your Ladiſhips, as a teſtimonie of my thankfulneſs, for the reſpect you haue ſhewed vnto my Miniſterie, both in your conſtant reſort vnto it in the weeke dayes, while you liued in a neighbour Pariſh; and in that two of you are pleaſed to come to liue amongſt vs, and ſo are become a part of my charge. As alſo to manifeſt to the world my obſeruance of your Ladiſhips, for the good report you haue amongſt the godly for the grace of

Ieſus

Ieſus Chriſt, and your vnfeigned loue of the truth. Beſeeching your *Acceptation Peruſall*, and *Patronage* of theſe, I take my leaue, and commend your Ladiſhips to the *God of Mercie* and *Truth*, who guide, comfort, deliuer, ſanctifie, and preſerue you all vnto the day of Ieſus Chriſt.

Your Ladiſhips to be commanded in Ieſus Chriſt,

N. BIFIELD.

Febr. 12. 1619.

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THE

THE PREFACE TO THE READER,

containing the Scope of all the Sixe Treatiſes, and certaine generall things, which by way of Introduction belong *vnto them all.*

FOr thy ſake (*Chriſtian Reader*) I haue beene willing to prepare for the Preſſe, Sixe little Treatiſes: Which may informe thee of ſixe things, of the greateſt conſequence, that I know can concerne thee in this life. And though I haue reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailtie and inſufficiencie

insufficiencie for these things, yet thou hast cause to awaken to the consideration of the matter, which so nearly concerneth thee: vsing the helpe of this labour, till God affoord thee better helpes from more able instruments. The matter in all of them is so necessarie, that I know not which of them thou mayest safely neglect.

The Contents of this Treatise.

The first thing which any man disposing himselfe for the Kingdome of God, will and ought to inquire after, is, *What he should doe to be rid of those so many sinnes he hath been and is guiltie of?* Rid (I say) from the guilt and danger of them, and from the power and dominion of them. For the satisfaction of thy conscience in this most needfull question, I haue in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sinnes, which in our repentance God will haue with speciall notice to be confessed and auoided. And

these

these sinnes I haue set downe, as neare as I could, in *the expresse words of the text*, that thou mightest see the *Lord* himselfe describing thy offences: and so mightest haue no excuse or doubt, to imagine that it was but the iudgement of some men, that made such things to bee thought to bee sinnes. By this course of surueying the whole Scriptures, I haue both found out diuerse particular offences plainely *proued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things prooued clearly to be sinnes, which were onely barely affirmed to bee so in other writers. I haue likewise plainely shewed thee by *expresse Scripture*, what course thou maiest distinctly take to be rid of thy sinnes: a course that cannot faile thee, being grounded on the most euident directions,

which God himſelfe hath preſcribed vnto thee, if thy owne ſlothfulneſſe & procraſtination, or wilfull peruerſeneſſe hinder thee not. And I doubt not but by experience thou wilt confeſſe, the courſe is comfortable & eaſie, conſidering the great benefit and reſt thou mayeſt bring to thy conſcience thereby.

2 The contents of the ſecond booke.

The ſecond thing a man would deſire to bee ſatisfied in, (that hath beene entred into the practiſe of Repentance) is, *How hee might come to bee infallibly aſſured, concerning Gods fauour, and his owne ſaluation*; and for anſwer hereunto, I haue in the ſecond Treatiſe gathered out of the Scriptures, *ſignes* of Gods owne making, by which men may try their eſtate, & theſe *ſuch, as* both *deſcribe wicked men*, not yet in Chriſt, *and* ſuch, as deſcribe *godly men* that ſhall certainly bee ſaued. And withall, I haue now added directions, how by the helpe

helpe of those signes men may settle their *assurance*, and how such as yet want those signes, may attaine them.

The third thing euery Christian ought to seeke satisfaction in, is this, *How a man that hath attained vnto the assurance of saluation when he dies, may comfort and establish his heart against all the miseries and distresses, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole *Scriptures* those admirable *consolations* which may bee abundantly sufficient to vphold him with much ioy in the worst estate that can befall him. And this is done in the Treatise which I call the *Promises*.

3 The Contents of the third booke.

The fourth question, a carefull Christian, that hath thus found out the gaine of godlines, would aske, is this, *what he should doe in the whole course of his life to glorifie God*, who hath thus loued

4 The Contents of the fourth booke.

him, and giuen his Sonne to dye for him, and purchaſed ſuch a glorious inheritance for him. And for anſwer hereunto, I haue likewiſe out of the Scripture gathered *the rule of Life*, which will ſhew him diſtinctly, how he ſhould carrie himſelfe *towards God*, and *towards men* in all parts of his life; how hee ſhould behaue himſelfe *at home* and *abroad*, in *company*, and *out of company*, &c. and all this ſhewed him by the *expreſſe words* of the Scriptures.

5 The contents of the fift booke.

In the fifth place, if a man aske himſelfe what yet hee wants that is neceſſarie for his ſtate, he may, and ought to be thinke himſelfe of this queſtion; *What are thoſe neceſſarie truths, which God hath abſolutly tied him to know and beleeue, without which he cannot be ſaued, and which are fundamentally needfull for him*: To this end I haue collected a fift Treatiſe, called the * *Principles*: which are

* Touching this Treatiſe of the Principles, reade the

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an extract out of all the Doctrine of religion, of such truths in euery part of religion, as a man is bound of necessitie to know. And this I haue not onely *proued* by Scripture, but shewed what *vses* hee may put such knowledge to, all the dayes of his life.

Aduertisement, printed at the end of the Rules of Life.

The sixth and last thing which ought to bee enquired after, is, how a man thus fitted to liue the life of God, may also *bee cured of the feare of death*; and to this end I haue published that Treatise of the Cure of the feare of Death, which shewes plaine and comfortable wayes, how any Christian may deliuer his heart from those feares.

6 The contents of the last booke.

I suppose that no man that readeth this, will conceiue, that any of these is needlesse. And as I would aduise such Christians as abound with abilitie and leisure, to furnish themselues with the labours of such worthy Di-

Whom these Treatises concerne.

uines, as haue written of any of theſe ſubiects: ſo vnto ſuch Chriſtians as haue not that abilitie or leyſure I commend theſe Treatiſes, both for their breuitie, and the diſtinct digeſting of the things he would ſeeke after; there being nothing of mine in theſe, but the labour of diſpoſing them, the maine ſubſtance of them being Gods owne word, and things deuiſed and inuented by God himſelfe. I may lawfully commend the care and ſtudy of theſe things vnto thee, and that with ſo much authoritie from the Lord, as to tell thee, that thou mayeſt not ſafely bee negligent in any of theſe, if thou conſider the worth of them, or thy owne need.

Incouragements to the ſtudy of theſe things.

If thou ſay, that here is preſcribed a hard taske, and ſo many things are to bee done, as may make any man afraid to meddle with directions of ſuch variety, and number;

I answer; that in any of these Treatises the way is not made harder then is required, or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the *way* to heauen *is a narrow and straight way, and few find it*. But especially thou shouldest weigh with thy selfe the great encouragements and motiues to abide the hardship and difficulties of any godly and necessarie course. Though the way to *Canaan* (with the *Israelites*) were through a solitary wildernesse, yet it should comfort thee, that it is but *a way of three dayes*, as they say, being about to get out of Egypt. God will keepe thee at worke but a little time, and therefore thou shouldst not thinke much of thy paines. And further thinke of it, that this is a course of wonderfull comfort & safety: when a Christian followes

the euident directions of Gods Word in theſe moſt weightie things, he walks ſafely: Hee is in the *good way*, *the way of life*, the *way of peace*; he is ſure to *ſee the ſaluation of God*. To follow theſe directions ſoundly, is to keepe our ſoules. All *Gods waies* will be *mercy and truth* to vs. God will cauſe vs *to heare his louing kindneſſe in the morning*. Our way wil be full of refreſhing; Gods waies are *wayes of pleaſure*, and if any man ſet himſelfe exactly to take notice of Gods will in theſe things, and will bee at paines to ſtore his heart diſtinctly in ſuch ſolid truths: it is certaine, the Lord will recompence his way vpon him, *God will not caſt away the exact man, till he fil his mouth with laughter*, as it is ſaid, Iob. 8. 20, 21. Sure it is, that in the ſtudy of theſe things lyeth the way of eternitie, and though thou thinke the way to be hard and narrow, yet this may ſomewhat eaſe thee;

it

it is *a plaine way*: For the *simple* may profit by it, as is auouched to bee true of all the courses which God by his Word so expresly required, Psal. 119. Isaiah 26.7 & 42.16. Pro.8. And besides thou hast many helpes; the word of God will not only shew thee what to doe, but it will beget in thee a secret power to doe it; God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*: and God will *send his Angels to guide thee* in thy way: *Christ will be the Way & the Life to thee.* And thou hast good company; for this is the *old way*, the way of all Gods seruants in the substance of the course.

Generall directions by way of preparation.

Onely before thou set vpon any of these directions, let mee giue this generall aduice, to look to these few things.

First, thou must giue ouer, and forsake vngodly company; for else it is in vaine to meddle with

any religious course, as these places will shew thee, Psal. 1.1,2. Prou.4.14,15 & 9.6.& 23.19, 20,& 29.27. Psal.26: 2 Cor.6.

2 Secondly, thou must *get thee into the way of good men*, prouide for thy selfe (if it be possible) the fellowship and societie of godly persons, Prou.2.20, Isai.19.23, 24,25. For this fellowship will take away the tediousnesse of the way, and much preserue thee against giuing ouer; and their examples will bee as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himselfe, Isaiah 19.23,24. 2 Cor.6. 16,17,18, Prou.2.20.

3 Thirdly, thou must remember *to pray vnto God* by all meanes *to direct thee, and shew thee the way* in all these things, thou must *beg a way of God*, and beseech him to *remoue from thee all lying and deceitfull wayes*, Ezra.8.21. Psal, 119.29. Ier.2.33.

Fourthly,

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Fourthly, thou muſt, when thou comeſt to Gods directions, *lift vp thy ſoule*, and not giue way to thy owne *carnall reaſon*, and the ſluggiſhneſſe of thy owne nature, and the deceitfulneſſe of thy owne heart: but let the Lord ſee thou art willing to do any thing thou canſt, Pſal. 143.8. Bring a mind deſirous to *obey in al things*. By any meanes take heed, thou be not like thoſe complained of, Iſaiah 58.2. that haue a great mind to know Gods wayes, and to read all ſorts of directions, as if they ſought righteouſneſſe in a ſpeciall manner of care, and yet do not follow any of the courſes they ſo much deſire to know, & ſeeme to commend and like. If euer thou wouldſt haue thy ſoule to dwell at eaſe, chooſe out for thy ſelfe thoſe wayes which God doth teach thee, Pſalme 25.12,13. Let the Lord know, that if hee will bee pleaſed to teach thee a ſure way, thou wilt walke

Note.

walke in his paths; and to that end, beforehand beseech him *to vnite thy heart to his feare.* Psal. 86.11. Thou shouldest bee of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolue to keepe them, Psal. 119. 5,8.

CHAP. II.

Shewing what rules hee must obserue, that would be deliuered from his sinne.

The course to be rid of sinne.

HItherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of all the power of all the sinnes he hath hitherto committed.

If

If he consider of the dreadfull curses which hee is liable vnto in respect of all his sinnes, he ought not to thinke it much to vndergoe the hardest taske can bee enioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse and vnchangeablenesse of resolution, should hee with much desire set vpon these rules now to bee giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearely see he hath done distinctly that which God required of him, and that, with which hee is satisfied through Christ. But before hee set vpon the practise of these rules, he must in iudgement bee throughly resolued of three things.

Motiues.

First,

3. Things he must be resolued of in his iudgement

1 First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became *a sacrifice for sinne*, he payed *a price* in his blood, sufficient to *redeeme vs*, Ephes. 1.6. *He is the Lambe of God, that taketh away the sinnes of the world*, Ioh. 1.29. 1 Pet. 1.18,19. Ephe. 1.10.

2 Secondly, that *God is well pleased* with this satisfaction made by Christ for our sins, which hee declared by that voyce from heauen, Mat. 3. and 17. &c. Yea, he hath set Christ forth in the view of all men, as the *propitiation for their sins*, Rom. 3.25. and hath sent vs *the word of reconciliation*, and *beseecheth vs* by the word, *to be reconciled*, 2 Cor. 5.19,20.

3 Thirdly, that *thou* mayest attaine vnto this redemption by Christ, if thou wilt practise those things which are required of thee: and this thou mayest bee assured of, both because Christ

is

is said to take away the sinnes of *the world*, and because God offers this reconciliation in the Gospell *to every creature*, and exempts none; and because the Apostle saith, *If any man sinne*, hee may haue *an Aduocate with the Father, euen Iesus Christ the righteous*; and besides, thou feelest the *Spirit of God knocking* at the doore of thy heart, and would come in, Iohn 1. 29. Marke 16. 15. 1 Iohn 2. 1.

When thou hast thus prepared thy selfe by these three resolutions, then if thou doe these foure things following, thou mayest bee sure to be clearely rid of all danger that can any way befall thee for thy sinnes past, though they were neuer so many or great.

If we do 4. things wee are rid of the danger of all sins past.

The first rule concernes the examination of thy selfe, and it is this: thou must take thee a Catalogue of all the sins thou canst discerne by thy selfe, and bee sure theu

I Make a Catalogue of thy sins.

thou doe this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to minde all the sinnes thou canst remember by thy selfe particularly, write them downe as they come to thy mind; aske thy selfe this question: *What haue I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiuen?* Take the answer to this question, as thy sins come to thy mind, till thou canst remember no more, so as thou couldst in the sincerity of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault; and out of the liking thou hast of any sinne, doest not forbeare to set it downe.

Trouble not thy head with the thoughts of any other thing, till this be done: and thou needest not care for *order* or *phrase* in setting it downe, but do it in such words

ords as thou hast to vtter it in, d be sure to spare none of thy *ciall knowne sinnes*, but let the ord see, *that thou art as willing indite thy selfe for them in his esence, as thou art willing hee ould forgiue them.* When thou st in this manner taken a parti-lar notice of thy sinnes, then oke vpon the Catalogue fol-wing, and examine thy selfe istinctly by it. For this Cata-gue wil be like a *Looking glasse* om all parts of Gods Law, to new thee thy offences. And so hou mayest obserue what faults hou couldst not find or remem-er by thy priuate examination; nd withall see in what phrase or rder to digest thy sins. Let not hy thoughts trouble thee, but hearefully endure this tryall of hy selfe; and take heed thou do t not cursorily, but take time nough, and so thou mayest, if hou wilt onely take one of the Chapters, or two of them, as they lie

lie in the *Catalogue*, and no mo
in a day, till thou come to the en
of the *Catalogue*: neither need
thou to trouble thy ſelfe abo
ſuch ſinnes as thou doeſt no
clearely ſee that thou art guilt
of, but take onely ſuch as tho
art moſt ſure thou haſt offende
in. It is enough in the practi
of Repentance, to take particu
lar notice of knowne and appa
rent euils: a generall acknow
ledgement will ſerue for the reſt.

How our ſins are innumerable

If thou thinke thy ſinnes bee in
numerable, and ſo cannot be ga
thered into a Catalogue, vnder
ſtand, that the *acts of ſinne* are in
numerable, but *not the kindes of ſinne*. There is no ſinne, but it is
condemned in the Scripture: and
if there were as many ſinnes as
there bee lines in the Scripture,
yet they might be numbred; and
therefore that ſpeech of *Dauid*,
that his ſinnes were innumerable,
muſt be vnderſtood of the acts of
ſinne; for hee might in one ſinne
be

guiltie of innnmerable acts: if it were a sinne in thought, it ight be committed oftner then n be *by vs* numbred. But in re- ntance, it is enough to humble ur selues for the seuerall *kindes* f sinnes wee haue beene guiltie , which will not bee so many, ut they may be easily numbred. he seuerall acts of the same sin rue but as a generall aggraua- on of the offence. Onely in this xamination look to two things: he one, that thou beseech God y prayer, to shew thee the sins re most displeasing vnto him. he other is, that thou take heed hou leaue not out any speciall knowne sins; because else, those sinnes so spared, may buffet thee a long time after thou hast fini- shed this course: and besides, they may get head and preuaile against thee in practise, if by this course they bee not brought vn- der.

Looke to 2 things.

Now that thou oughtest thus

The proof.

ise-

seriously to examine and call t
minde thy sinnes, and that this
one of the things God requires
of thee to bee distinctly done
these places of Scripture do ev
dently proue, and withall shew
that God doth take euen this be
ginning of thy repentance wel
Lamen.3 40.Psal.4.4. Ezec.16
43.61.& 20.43 & 36.31.Ier.3
6. 1 Cor.11.28.Gal.6.3,4.Iob
11.13. While thou art doing
this, thou shalt do well to doe no
other exercise of Religion at that
time, but onely to attend this.

2 Secondly, thou must confesse thy sinnes particularly in the best words thou canst.

The second thing that God
requireth of thee distinctly to be
done, is *the confession* of those sins
thus gathered into the Cata
logue; and for the performance
of this dutie, set some time apart
and present thy selfe before the
Lord: and if thy memory will not
carrie all the particulars of thy
offences, take with thee the writ-
ten enditement, and as *Hezekiah*
did with his letter, spread thy

Note.

Ca-

catalogue before the *Lord*, and
en *take vnto thee words* in the
eſt manner thou canſt, to *iudge*
y ſelfe for thoſe offences. Let
e Lord know, that it is thy
earts deſire to *plead guiltie* to
ach of thoſe ſins, and in ſpeciall,
rge againſt thy ſelfe thoſe ſinnes
herein thou haſt more eſpeci-
lly offended. Be not ouer care-
ull for words; the Lord requi-
eth thee but to doe it in the beſt
words thou canſt; onely let thy
words bee the true voyce of thy
heart, and thou mayeſt bee ſure
he Lord vnderſtandeth the mea-
ning of thy heart. Let no ob-
jection driue thee off from the
practiſe hereof, but doe it ſo, as
thy owne conſcience may wit-
neſſe with thee, that thou haſt
done it in the beſt manner thou
canſt. Now that this is a dutie
neceſſarily required, theſe Scrip-
tures plainly ſhew, Hoſ 14 2,3,
4 Pro. 28.13. Leuit. 16. 21 & 26.
40,41. Iob 33.27,28. Pſal 32.5.
Ier.

The proofs

Ier.3.12,13. Mat.3.6. Act.19.18. Dan 9. Neh.9.2. Rom 10.10 1 Cor.11.1.Ioh.1.8,9. This is the second dutie.

3 Thirdly thou must seek godly sorrow, & not giue ouer, till thou feele thy heart melt within thee.

The third thing thou must labour for distinctly, is to conceiue true *mourning* and *sorrow* for these sinnes thus confessed. This is that *sacrifice*, is so well pleasing to God, and this is euery where in Scripture expressly required and the promises fastened (diuers of them) vpon this condition, as these places manifestly shew, Mat.5 4. Iam.4.9. Ioel 2.12,13. Zach.12.12. Isai.1.16. Psal.31.9,10. Isai.61.1,2,3. Ier.50 4. Ier.31.18,19. Now that thou mayest attaine vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least once euery day for this businesse; and when thou dost stand before the Lord with thy former mournefull inditement, & while thou striuest to iudge thy selfe,

How it may be attained.

and

d to keepe an assise vpon thy
ne soule, begge of God to
e the that *soft heart hee promi-*
, Ezech. 36.26. begge it (I
) of God, but let thy prayers
e without limitation for the
e. If the Lord heare the not
e first time, yet pray for it the
e time againe, and so the third
y, and so still, till the Lord doe
are thee, and make thee feele
heart to melt, and (if it may
e) teares to trickle downe thy
eekes before the Lord; yea,
t on this resolution, that thou
ilt neuer stand before the Lord
r any request while this course
ts, but thou wilt remember
is Petition, to beseech him to
ue the secret sorrow and sen-
ble for thy sinnes. It may bee,
e Lord will heare thee *at the*
st, or in the beginning, while
ou art *preparing thy selfe to*
ake vnto him, or while thou
lleſt vpon him at the first or se-
ond time; but yet if he do not,

per-

perſiſt thou, thy ſute is iuſt; and importunitie will ouercome the Lord: *and this very deſire to ſorrow being reſolute, is a degree of true godly ſorrow.* But yet that thou maieſt be ſure of it, giue no ouer, till the *Lord* heare the lette of thy deſire, if it may be. And withall ſtriue againſt the perplexities of *a vnquiet heart*; feare not, but that time of the day which thou ſetſt apart for religious duties, bee as earneſt as thou canſt, and when that is done, go chearfully about the works of thy calling. Hang not downe thy head like a bulruſh, as if thou muſt do nothing elſe but ſigh and bemone thy ſelfe, and ſhew a troubled mind in all things: Euer the freer and readier thy mind is the more fit thy heart will be for this or other holy employments.

And further know, that the vſe of this Catalogue is not for euer, nor do I require this ſpeciall mourning all the dayes of thy life,

life, but in this case of first repentance, by which the body of sin may be removed. Therefore thou oughtest so long to vse the Catalogue of thy confessions of sins, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

4. Fourthly, thou must then lay hold vpon the promises distinctly.

The fourth rule concernes *the application of the Promises*, especially the Promises of two sorts. First, such as shew that God hath giuen *Iesus Christ to make satisfaction* for the sinnes of men: and then in speciall, such promises as shew, that through the merit of Christ, hee that hath thus confessed and felt sorrow for his sin, shall be receiued to fauour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their sinnes with sorrow and mourning, and in them thou

2. Sorts of promises.

How this may bee done.

shalt see most plainly vnto how much riches and treasure this entrance vnto godlinesse hath brought thee. For the condition of the Promises being already formed in thee by this grace of God, thou maist safely assure thy soule of so much fauour from God *in particular*, as is *expresly contained in those promises*. Marke it, thou as yet dar'st not claime all the prerogatiues or good things contained in any Promises in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow doe assure and estate vpon thee, and so thou shalt finde that thou hast right *in Christ* already for great and rich fauours, and maist shew Gods expresse word to warrant thy claime; as for example, God hath assured thee;

Note.

1 A taste of the particular happinesse of such as haue gone thus farre.

First, that thou shalt not bee damned, thou maist rest vpon it, these be plaine Scriptures, 1 Cor.

11.

11.31,32. Iob.13.18,19.

Secondly, that God will haue mercy vpon thee, and loue thee freely, and take away his anger from thee, Prou 28 13. Ioel 2. 12,13. Hos.14.3.4. Ierem.31. 18,19,20. 2.

Thirdly, that all thy sinnes are forgiuen thee, 1 Ioh.1.7,9. Zach. 12.10. and so forward to the 2. verse of the 13. Chapter. 3.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt finde his presence in his word, Isaiah 57.15,16,17 18. 4.

Fiftly, that God will now henceforth heale the nature of thy sinfulnesse, Hos.14.3,4. 5.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least studie them soundly to vnderstand them. And

for thy eaſe I haue ſet downe the chief-places of Scripture as they lie in order.

Leuit. 26. 41. 42. 44.
2 Kings 22. 19, 20.
Iob. 33. 27, 28.
Pſal. 32. 5. and 51. 17.
Prou. 28. 13.
Iſaiah 57. 15, 16, 17, 18. and 61. 1, 2, 3.
Ierem. 31. 18, 19, 20.
Zach. 12. 10. and ſo forward to the ſecond verſe of Chap. 13.
Hoſ. 14. 3, 4, 5, 6.
Math. 5. 6.
1 Cor. 11. 31, 32.
Iam. 4. 9, 10.

How theſe promiſes are to be vſed,

Now when thou haſt written out theſe Promiſes, and doſt vnderſtand the meaning of them, then carrie them into Gods preſence, as thou diddeſt the Catalogue of ſinnes, and now beſeech God, for Ieſus Chriſts ſake, to incline thy heart to beleeue theſe promiſes of Grace; and to this

this end pray vnto God from time to time, till the Lord bee pleased to let thee feele life in the Promises, or a cleare perswasion; and withall, beseech GOD by the Spirit of Promise from heauen, to seale vp thy interest herein; and if thou feele the ioyes of the holy Ghost fall vpon thee in any of these Promises, O happie man that euer thou wast borne to such a rich estate. I say the same of this sensible life in the promises, that I did before of godly sorrow: It may bee, the Lord will heare thee at the first; if not, persist thou to begge this grace till thou obtaineſt it. Thou seest, forgiuenesse of all thy sins, which thou hast confessed is promised thee, vrge the Lord with most humble deprecation to heare thee for the pardon and forgiuenesse of them, for the mediation sake of Iesus Christ and his merits, that sits at his right hand, to make request for poore

sinners that seeke mercy. Now when thou hast felt the Promises to bee any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterwards doe, the Treatises following wil shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, hauing done these things, but that I doubt whether my confession or sorrow bee right, or no. For I finde, that wicked men in Scripture haue confessed their sinnes, and mourned too.

How we may know whether our confession bee right.

Answ. Thou maist euidently trie thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a *free-*

will

will offering.

Secondly, *Cain* and *Iudas* confessed sin, but it was *not all sorts of sinne*, but onely the capitall crimes knowne by them, by which they had shamed and vndone themselues. 2.

Thirdly, the sorrowes of wicked men were *more for the punishment, then for the sinne*; nor did they sorrow for *all sorts of sinnes*, but for the sinnes before described. 3.

Fourthly, their confession and sorrowes were *not ioyned with an vnfeigned desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as *heartily desire that he might neuer commit sinne, as heartily* (I say) *desire it, as he would that God should, neuer impute it.* When a man can say before the Lord, that there is no sinne, but hee doth as vnfeignedly desire God to giue him strength to leaue it and forsake it, as hee doth desire 4. Note this well.

that God ſhould forgiue him, and not plague him for it: I ſay this is ſuch a ſigne, as was neuer found in a wicked man in any age of the world.

5. Fifthly, the confeſſion and ſorrowes of the wicked were not ioyned with any perſwaſion of Gods goodneſſe, or any conſtant deſire to finde mercy with God in *Ieſus Chriſt*.

Thus haue I ſhewed thee the directions, which concerne this firſt and moſt weighty buſineſſe that can concerne thee.

This direction concernes three ſorts of men.

There are three ſorts of men whom this direction concernes. Firſt, ſuch as neuer repented. Secondly, ſuch as though they haue repented, yet haue not the comfort and aſſurance of their repentance, who by following theſe directions, may make all out of doubt. Thirdly, ſuch as after calling fall into groſſe ſins: Theſe haue need to recouer themſelues by the helpe of theſe directions.

The

The Catalogue following may serue for other vses, besides this of a mans practise in his repentance at his first conuersion, or after apostacie: For

Other vses of the Catalogue.

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what euill to auoyde, which hitherto he hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall survey of their sinnes, in discharge of that *examination* which the Apostle mentioneth, 1 Cor. 11. For howsoeuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leasure and fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reades these presents, and is guiltie to himselfe, that hee hath hitherto taken no sound course a-

The misery of such as will not be aduised to take a sound course about their sinnes.

bout his sinnes, and yet will not bee perswaded to practise these directions: let him consider, that so long as his sinnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the sinnes hee euer committed, still cleaues vnto him; so as hee may iustly with the Leper crie, *Vncleane, vncleane*: yea all his sins are *written, as it were with a pen of iron* in Gods booke of remembrance, and that hee is a meere *stranger from all Gods promises*; and liues *without God, & without Christ in the world*, and that all he doth, euen his *best workes, are abhominable* to God, and that *seas of wrath* hang ouer his head, and vnspeakable *woe will bee to him in the appearing of Iesus Christ*, if he preuent it not by sound and speedie repentance.

CAHP.

CHAP. III.

The division of Sinnes, and the Catalogue of sinnes against the whole Law.

ALl the sinnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *sinnes against the whole Law*, that is, such as may be committed against any of the Commandements. 1.

Or *sins against the first Table* of the Law. 2

Or *sins against the second Table* of the Law. 3

Or *sinnes against the Gospell.* 4.

The first sort of sinnes, are sins against the whole Law, and thus hee sinneth that is conceiued in sinne, Psal. 51.5. The first sort of sin. Originall sinne.

That allowes not the good he doth, Rom. 7.15.

That doth the euill hee hates, verse 15, 19.

That

That hath not goodneſſe dwelling in him, ver. 18.

That doth not the good hee would, ver. 19.

That hath euill preſent when he would do good, ver. 21.

That hath a law in his members, rebelling againſt the law of his minde, ver. 23.

Ignorance

That hath not knowledge to do good, Ier. 4. 22. Hoſea 4. 6. Iſaiah 1. 3.

This is aggrauated,

1. If thou refuſe knowledge, and wilt not vnderſtand, Iob 21, 14. Pſal. 36. 4.

2. If thou walke not in the light, whilſt thou haſt the light Iohn 12. 36.

3. If thou hate him that inſtructeth thee Amos 5. 10.

4. If thou detaine the truth for the loue thou beareſt to wickedneſſe, Rom. 1. 18.

5. That will not vnderſtand, though the foundations of the earth be moued, Pſal. 82. 5.

That

That hath preſent occaſion to do good, and yet puts it off, though but till the morrow. Pro. 3.28. — Procraſtination.

That ſeeketh his owne glorie, Prou. 25 27. — Vainglory.

That boaſteth of a falſe gift, Prou 25.14.

That praiſeth himſelfe, Prou. 27 2.

That is pure in his owne eyes, being not waſhed from his filthineſſe, Prou. 30.12.

That cauſeth others to goe aſtray, eſpecially the righteous, Prou. 28.10.

That cals euill good, or good euill; or puts light for darkneſſe, or darkeneſſe for light; or that puts bitter for ſweete, or ſweete for bitter, Iſaiah 5.20.

That changeth the ordinances, or addeth to Gods word, or diminiſheth ought from it, Iſaiah 24.5. Deut. 4.2. Prou. 30.6.

That Protects or defends others in ſinne, Ier. 44.15.

That

Seeurity. That ſits ſtill, and is at reſt in ſinne, Zach. 1. 11. And conſiders not that God remembers his wickedneſſe, Hoſea 7. 2. and is without feare of Gods iudgements, Prou. 28. 14. 1 Theſſal. 5. 3.

Incorrigibleneſſe. That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, Ier. 5. 23. Ezech 7. 10. Heb. 3. 15, 16.

Carnall feares. That feares reproach for well doing, Iſaiah 51. 7. or feares the diſpleaſure of God for breaking mans traditions, Math. 15. 2, 9 or in things indifferent, makes conſcience of ſinne, where there is no ſinne, Rom. 14.

Hypocriſie That doth his worke to bee ſeene of men, Math 6. and 23.

That hath the forme of godlineſſe, but denieth the power of it, 2 Tim. 3. 5.

Selfeloue. That is a louer of himſelfe, 2. Tim. 3. 2.

Luke warmenes. That is neither hote nor cold, Reu. 3. 15.

That

That doth not good with a ioyfull heart, Deut. 28. 47. Vnchearefulneſſe.

That eſteemes the way of the multitude, Exod. 23. 2.

That is not circumſpect, but fooliſh and raſh, and ruſheth vpon things without knowledge or counſell, or conſideration of opportunities, circumſtances, means or end, Epheſ 5. 15. Prou. 15. 22. Ier. 8. 6. Inconſideration.

That is childiſh or vnconſtant, Epheſ. 4. 14. as he is, Inconſtancie.

1. That is carried about with euery winde of doctrine.

2. That hath a diuided heart, Hoſ. 10. 2.

3. That is mutable in his affection to godlineſſe, Gal 4.

4. That falleth away from the truth, or goeth backe, Ier. 15. 6. Hoſ. 6. 4. Iſai. 1. 4.

Hitherto of the ſinnes againſt the whole Law.

CHAP.

CHAP. IIII.

The diuision of the sinnes against the first Table: and the sorts of sinnes against Gods nature.

THe sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.
2. Some against the meanes of his worship.
3. Some against the manner of his worship.
4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more vnusuall and personall.
2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians,

Christians, except it bee in such persons onely, as are most monstrously vile, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say hee is God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold after conuiction, errors against the foundation of Religion,

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie, 1.

Naturall Atheisme.

1. That

1. That customarily spends his time without God in the world, Ephes. 2. 12.

2. That conceiues Atheisticall thoughts; and of such thoughts he is guiltie,

That with inward reasonings, whether there bee a GOD, to which his heart inclineth, Psal. 14. 1.

That saith or thinketh, God will neither doe good nor euill, or that he neither seeth or regardeth, Isai. 29. 15, 16. Zeph. 1. 12. Ezech. 9. 9. Iob 22. 13.

That saith or thinketh, there is no profit in seruing the Almighty, Iob 21. 14. & 22. 17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2 Kings 7. 2.

That hath inward boylings about such things as God sheweth not reason of, Iob 33, 13.

That conceiueth rebellious thoughts about the decrees or prouidence of God, Rom. 9.

Thus

Thus of naturall *Athiſme*.

2. Epicuriſme.

The ſecond ſinne is *Epicuriſme*, which is ſhewed,

By fulneſſe of bread and idleneſſe, Ezech. 16.49. Phil. 3 19.

By liuing in pleaſure, Eccles 11.9. Iames 5.5.

By vanitie and ſtrangeneſſe of apparell, Iſai. 3. Zep. 1.8.

3. Defects.

The third ſinne, is the defect of thoſe graces, by which wee ſhould cleaue vnto God; and that alſo when we want that life of them ſhould be in vs; ſuch are the defects of the warmth of the knowledge, loue and feare of God, and of our ioying and truſting in God. Pſal. 36.1. Zeph. 3. 2. Prou. 30. 1, 2. Rom. 7. Theſe defects are the worſe, by reaſon of our impotencie and extreame indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggrauation of any of theſe defects, that men do not *ſtirre vp themſelues to take hold of God*, Iſai. 64.7.

Fourthly,

4. Misplacing of our affections.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, Ier. 17.5. Isai. 51.7. 1 Ioh. 2.15. Math. 6.

5. 4. Sorts of pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, Isaiah. 10.12. and 16.6.

By fearlessnesse of a fall in prosperitie, and that boasting hopefulnesse in a broken estate, Psal. 30.6. Isai. 9.10. Obad. 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, & glorying in friends, money, meanes, houses, riches, beautie, or the like, 1 Iohn. 2.17. 2 Kings 20 3. with 2 Chron. 32. 25.

3. The pride of gifts, expresst,

By

By great thoughts of our selues, being wise in our selues, Rom. 12.16.

By fretting with enuie at the gifts & respects of others, Num. 12.2,8,9.

By being ouer-confident of our owne innocencie, Iob 34. 5,6.

By desire to prie into the secret things of God, being not content with things reuealed, Deut. 29. vlt. Rom. 12.3.

4 Pride in sinning, and so he is guiltie,

That dares commit great euils against his knowledge.

That seemes wise in maintaining sinne, Prou. 3.7. Psal. 52.7.

That hardens his heart against repentance, 1 Sam. 15. 22,23. Numb. 15.30,31. Ierem. 16.12. Iob. 34.37.

That sinnes with affectation, that glories in it, as he that takes a pride in drunkennesse, Isai. 28. 1,3.

That

That frets because hee is crost in sinne, Prou. 19. 3. And thus of Pride.

6. How many waies men sin against Gods mercy.

The sixt sinne is the neglect of Gods mercy: and this is the more grieuous offence, because mercy is the most eminent attribute of God. For the sinnes of this kinde, worlds of men are damned in hel, Iohn 3. 19.

And against Gods mercy hee offends,

That askes wherein God hath loued him, Mal. 1. 2.

That abuseth Gods blessings, Hos. 10. 1. & 11. 3. 4.

That obserues not the mercy of God in his prouidence, Hosea 2. 8.

That in aduersitie saith, God cares not for him, or hath passed ouer his iudgements, or hath forsaken him, Isaiah 40. 28. and 49. 14.

That enquireth not after God, Zeph. 1 6.

That beleeues not Gods promises,

miſes, through neglect or deſpaire.

That bleſſeth his heart againſt Gods threatnings, Deut. 29 19.

That forſakes his owne mercy, by truſting to lying vanities, Ionah 2.8.

That ſcoffes at the ſignes of Gods mercy, Iſai. 7.12, 13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, Hab. 1.16.

That ſeekes not to God in his diſtreſſe, 2 Chron. 16.12.

That ſayes God cannot deliuer, 2 Kings 6.33. and 7.2.

That anſwers not when God calls, Iſai. 50.2.

That limits God, Pſal. 78.41.

That hath a ſpirit of bitterneſſe through diſcontent, Hoſea 12.14.

That diſhonours God by his euill life, Rom. 2.24.

Thus of the ſins againſt Gods mercie.

The ſeuenth ſinne is reſorting to 7.

to witches, Isai.8.19,20. Leuit. 20.6. Deut.18 11.

8. Eightly, hee offends, that disregards Gods workes, Isaiah 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, Isai.29.13. And so he doth,

That oppoſeth the truth and obiects against it.

That performes not what hee promised in his sickneſſe, or aduersitie, or at the Sacraments.

That falleth away from the truth.

10. Offences against the feare of God.

Tenthly, that feares not God, or not in a right manner: and so he sinneth,

That feares God onely for reward, Iob 1.9.

That feareth God onely because of punishment, Hos. 3.5.

That is not afraid of Gods presence, or threatnings, Psal. 36.1,2. Isaiah 66.1. Ierem. 6. 10.

That

That comforts not men in miſerie, Iob 6.14.

That meddles with changers, or the ſeditious, Prou. 24.21.

That in matter of ſinne is wiſe in his owne eyes, and will not depart from iniquitie, Prou. 3.7.

That ſinnes, becauſe God doth forbeare to puniſh, Eccleſ. 8.13. Pſal. 50.19, 21.

That feares the ſignes of Heauen, Ierem. 10 2.

That findes an hardneſſe of heart againſt Gods feare, Iſaiah 63.17.

Thus of the ſinnes againſt the feare of God.

Eleuenthly, That truſts not in God, and ſo he offends. 11 Offences againſt the truſt in God

That asketh not counſell of God, Iſaiah 31.1. and 30.1, 2. but vſeth carnall helpes.

That ſaith, there is no hope, Ierem. 3.23.

That truſts in man, and makes fleſh his arme, Ierem. 17.5.

That puts his confidence in his

wealth, Prou. 10.15. Iob 31.24.

That leanes to his owne vnderstanding, Prou 3.5.

That drawes not neare vnto God in aduersitie, Zeph. 3.2.

That impatiently desireth death, Iob 7.15.

Thus of the sinnes against trust in God.

12 Twelfthly, That neglects communion with the godly: hee hath not God for his God, that is, not ioyned to Gods people: and this is aggrauated against him,

That in contempt of godlinesse goeth in the companie of the wicked, Iob 34 8,9.

That reproacheth Gods people Psalme 74.10,18. Esay 57.3,4.

That accounts the godly as signes and wonders, Esay 8.18.

That reioyces in their disgraces Ezechiel 25.6.

That forsakes their fellowship, either through carelesnesse and apostacie, Heb. 10.25. or through schisme, Esay 65.2,5.

That

That for malice perſecutes them, or caſts them out of the Church, Eſay 66. 5.

And thus of the ſinnes againſt the nature of God.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe ſinnes againſt the meanes of Gods worſhip follow, and theſe are of three ſorts

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll worſhipping.

For the firſt, He offends in generall,

That worſhips not God, Zach. 14 17. 1 Not worſhipping.

That calls not vpon the Name of the Lord, Pſ. 14. 4. Eſay 64. 7.

That comes not to the Church 2 Chron. 29. 6 7.

That prayes not in his family, Ier. 10. 25.

That receiueth not the Preachers of the Gospel, Matthew 10. 14.

The aggrauations.

The aggrauations are, when a man is so farr from worshipping aright,

That hee offers the blind and the lame for the maintenance of Gods seruice, Mal. 1. 8 14.

That hee deuours things sanctified, that should be employed for the furtherance of Gods seruice, Prou. 20. 25.

That forbids Gods faithfull Ministers to preach in the Name of Christ, Acts 4. 17. 1 Thess. 2. 16

That disswades men from Gods worship, vpon pretence, that it is either polluted, Mal. 1. 7. 12, 13. or vaine, Mal. 3. 14.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof Matth. 11. 16.

Thus of sinnes of irreligiousnesse.

neſſe, or not worſhipping.

Will-worſhip followes, and ſo he offends,

1 That deuiſeth any thing of himſelfe, to the intent to ſerue God by it, Numb. 15.38,39.

2 That ſerues God for cuſtome, or after the old manner, making the example of Fathers, or fore-fathers the rule of his ſeruice, 2 Kings 17.34. Ier. 9.13,14 Amos 2.4. 1 Pet. 1.18.

3 That feares God after the precepts of men, Eſay 29.13.

4 That being not a Miniſter, doth the worke of a Miniſter, vpon pretence of neceſſitie or deuotion, 2 Chron. 26.16.

5 That vrgeth the leſſer things of the Law, and neglects the greater, Matth. 23 23.

2 Will-worſhip.

The aggrauations are,

To vrge mens traditions with opinion of neceſſitie, and with neglect of Gods Law, Matthew 15.2,3 9.

The aggrauations.

To deſire to bee taught vaine

things, Esay 30.9,10,11.

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, 2 Kings 17.34. Deut.12.3,4,13. Ezech. 11.12.

3 Idoll worshipping.

Idoll worship followes; and so men offend, either first, inwardly, or second outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence, if hee direct his worship to that likenesse, Comman. 2 Acts 17.16. 1 Iohn 2.23.

Outwardly he offends,

That makes an Image to resemble God by it, Deut. 4.12,15 Esay 40.18.

That vseth any gesture of loue and reuerence vnto such Images, by whomsoeuer made, Hos. 13.2

That mentions the names of Idols, either by way of swearing or apologie, Exodus 23.13.

That is present at the Idolatrous

trous feasts, and therfore he much more offends that is present at the seruice of the Idoll, 1 Cor. 10 21, 22. Exodus 34 15. Psalme 106. 28.

That worshippeth the Image or God in the Image, Comman 2 Exodus 32. Iudg. 17. 3.

Thus of the sinnes against the meanes of Gods worship.

CHAP. VI.

Shewing how many wayes men sin against the holy manner of Gods worship.

THe sinnes against the manner of Gods worship follow And because it were tedious to reckon vp the seuerall sinnes against each part of Gods worship, because in diuers things the same offences may bee committed against any one of the parts of Gods seruice: Therefore I

will briefely touch the generall wayes of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinarie.

Sins in any part of Gods worship.

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not indeed, Esay 29 13.

Without repentance: to bring the loue of any sinne to any part of his seruice, Esay 1.15.

Without delight and willingnesse, Ioshua 24.15.

Without constancie: to serue him but by fits, Hosea 6.4.

Without consideration or reuerence, Eccl. 5.1,2.

Thus in generall.

In particular,

1 Sinnes in hearing.

1 Hee offends in hearing the Word,

That is vnteachable, Esay 28. 9,10,11.

That hath Idols in his heart through

through luſt, or malice, or couetouſneſſe, Ezechiel 14.7. Iames 1.21.

That heares without attention, and comes for cuſtome ſake, Eccl.5.1. Ezech.33.31,32.

That is not a doer of the word, Matthew 7.26.

2 He offends in Prayer,

That prayes not at all times, or with perſeuerance in prayer, Iob 27.10. Luke 18.1.

That prayes without vnderſtanding, or power of the Spirit 1 Cor.14.15.

That delights not in the Allmightie, Iob 22.26.

That regards wickedneſſe in his heart, Pſalme 66.18. Pro.21.27. Eſay 1.15,16.

That doubts and wauers, or is diſcontented vpon falſe ſurmiſes that God heareth him not, Iames 1.5,6. Mal.3.13.

3 He offends in the Sacrament of the Lords Supper,

That diſcernes not the Lords

2 Sinnes in Prayer.

3 Sins about the Sacraments of the Lords Supper.

Body, 1 Cor. 11.29.

That examines not himselfe before he eates of that Bread, and drinkes of that Cup, refusing to iudge himselfe for known offences, 1 Cor. 11.28.

That beleeues not the operation of God Col. 2.12.

That reconciles not himselfe to such as hee hath offended by trespassing against them, Math. 5.

That despiseth the Church and people of God, 1 Cor. 11.22.

4 About swearing.

4 He offends in swearing,

That sweares by that which is no God, Ier. 5.

That sweares in common talke and feares not an oath, Ier. 23.10 Math 5.34. Eccl. 9 2.

That sweares falsly, Zach 5 4

That loues false oathes. Zach. 8.17.

CHAP.

CHAP. VII.

Which shewes how men offend in breaking the Sabbath.

Hitherto of the sinnes against the meanes and manner of Gods worship, the time of Gods worship followes, which is principally the Sabbath.

Now sinnes against the Sabbath are either more secretly, or more openly.

More secretly he offends,

More secret offences against the Sabbath.

That remembers not the Sabbath day before it come, to vnloade his heart of worldly cares and businesse, Comm. 4.

That longs to haue the Sabbath ouer-past, Amos 8.5.

That spends the day in idlenesse

That flourisheth not according to the blessings of God, in respect of the meanes on the Sabbath day Psalme 92. the title, with verse 13, 14.

That

That honours not the Sabbath with delight to doe Gods worke on that day, Esay 58.13.

That is vnwilling to bee informed concerning the authoritie and seruice of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, Ezechiel 22 26.

The open breaches.

More openly he offends,

That omits publike or priuate duties, or comes in too late, or goes out too soone, Ezech. 46.10 Psalme 92. the title with verse 2. Leuit. 23.3.

That doth any manner of work on that day, Exodus 20.10,11. and 31.15.

And thus he offends,

That sels wares, Neh. 10.31. and 13.15,20.

That carries burthens, Neh. 13 15,19. Ier. 17.21.

That trauels abroad, Exodus 16. 29.

Yea, he offends,

That workes in harueſt on that day

day, Exod. 34 22. Nehe. 14. 15.

That workes, vpon pretence it is a light worke, Exod. 16. 27, 28 and 35. 2, 3. Numb. 15. 32. Math 12. 1, &c, Note.

That employes his cattell or seruants, though hee worke not himselfe, Exod. 23. 12.

That finds his pleasures, that is, that vseth recreations, Esay 58. 13.

That speakes his owne words, Esay 58. 13.

That hauing power, reformes not the abuses of others against the Sabbath, Nehem, 13. Ier. 17.

The aggrauation is, to doe any of these things presumptuously.

CHAP.

CHAP. VIII.

The diuision of the sins against the second Table; and how men offend in the Familie, Church, or Common-wealth.

HItherto of sinnes against God.

The sinnes against man are to be considered, either more specially, or more generally.

More specially wee offend against others, in respect of that relation wherein we stand as superiours, or inferiours to them; and so men offend,

The sins.

1. In the Family.
2. In the Common-wealth.
3. In the Church.

In the Familie,

1. Of wiues,

1. The wife offends,

That is not subiect to her husband, or not in euery thing Eph. 5.22,24. Col. 3.18.

That is wastfull, Prou. 14.1.

That

That is froward, Prou. 21.9. 19.

That is idle, Prou 31.13.

2. The husband offends, 2. Of husbands.

That loues not his wife, Ephe. 5.25.

That dwels not with her as a man of knowledge, 1 Pet. 3.7.

3. The child offends, 3. Of children.

That disobeyes his parents, Rom. 1.30. Tit. 1 6. Ephes. 6 1.

That vseth any vnreuerent behauiour, or any way sets light by them, Commandement 5. Exeek. 22.7.

That receiueth not rebuke or correction with submission and reuerence, Prou. 13. 1. Heb. 12.9

That relieues not his parents in their wants, Mat. 15.6.

The aggrauations are, The aggrauations.

To despise their instructions, Prou. 15.5.

To discouer their infirmities, Gen. 9 22.

To despise their infirmities, either

ther for deformitie or infirmitie, Prou. 23 22.

To shame them, or grieue them, Prou, 28.7. and 27.11. and 10 1.

To mocke them, Prou. 30. 17.

To curse them, Prou 20.20. and 30.11. Exod. 21.17.

To smite them, Exod. 21.15.

To waste their estates, or chase them away from him, Prou. 19. 29.

4. Of Parents

4. The parents offend,

In generall, that bring not vp their children in nurture and instruction of the Lord, Ephes. 6. 4

In particular,

That restraine not sin in them, 1 Sam 3. 13.

That correct them not, but leaue them to themselues, Prou. 22.15. and 23.13. and 19 15.

That prouoke them to wrath by immoderate correction, or rebuke, or intemperate speches, Ephes 6. 4.

That prouide not for them in their

their callings, or outward estates, or marriage, 1 Tim. 5. 8.

5. Seruants offend,

That are idle and slothfull.

That are disorderly, as

Without reuerence and feare.

Without singlenesse of heart, not as vnto Christ.

With eye-seruice, as men pleasures.

Grudgingly, and not from the heart, Ephes 6. 5, 6, 7, 8.

That are vnfaithfull, and shew it either by purloyning, Tit. 2. 10. or by carelessenes, when they are such as cannot bee trusted in any businesse, Prou 13. 17.

5. Of seruants.

The aggrauations are,

To answer againe, Tit. 2 9. or out of contempt or sullennesse, not to answer, Prou. 29 19. Iob. 19, 16.

To runne away, Philem.

Through pride and folly to seeke to rule, Prou. 19. 10. and 30. 22.

The aggrauations.

6 Masters offend,

That

6. Of Masters

That entertaine wicked seruants, Psal. 101.

That gouerne their family negligently, 1 Tim. 3. 4.

That with-hold what is iust and equall, in diet, wages, encouragement, &c. Col. 4 1. Iam. 5. 4.

That vse indiscreete and immoderate threatning, Ephes 6. 9.

Thus of the offences in the Family.

In the Common-wealth.

1 Of subiects

1. Subiects offend,

That speake euill of their Rulers, Exod. 22. 28. Eccles. 10. vlt.

That are disobedient to them, Rom. 13.

That pay not tribute nor custome, Rom. 13.

That rebell, or are seditious, 2 Tim. 3. 4.

2 Of Magistrates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, Prou. 28. 15. Ezech. 45. 9.

That make vniust lawes, or execute not iust lawes, Esay 10. 1.

Ier.

Ier. 5. 1. Mic. 3. 9.

That are vnrighteous in iudgement, either by bribrie, or lenitie, or rigour, or couetousnesse, or wresting the Law, Leuit. 19. 15.

In the Church,

1. The people offend, 1. Of hearers

That pay not their tithes or contributions, Mal. 1. 1 Cor. 9. 13. 14 Gal. 6. 6.

That subiect not themselues, but disobey them that haue the ouersight of them. Heb. 13. 17.

2. The Ministers offend, 2. Of Ministers.

That preach not, or not constantly: but more of their sinnes afterwards amongst the sinnes against the soules of men.

CHAP. IX.

Of the sinnes against mans person.

THus of the sins against man, considered more especially.

More

More generally, man sinnes against man,

Either with consent of his will or without consent.

The sinnes with consent, are,

Either against the person of man:

Or the puritie of man:

Or the possessions and state of man.

Or the name and praise of man.

The sinnes against the persons of men, are,

Either against the whole person:

Or against their soules:

Or against their bodies.

The sinnes against the persons of men generally considered, are

Either by omission:

Or by commission.

I By omission.

1. By omission he offends,

That pities not the afflicted, Iob 6.14.

That relieues not the afflicted, 1 Iohn 3.17. Mat. 25. Iob 31.19.

That

That is implacable, and will not forgiue, Rom. 1. 29. Iames 2. 13.

The aggrauations are,

To professe to take no charge of his brother, Gen. 4 9.

To stop his eares at the crie of the poore, Prou. 21. 13.

To estrange our selues from the very seruants of God in their miserie, Psal. 38. 11.

The aggrauations.

2. By commission, men sinne, either outwardly, or inwardly.

2. By commission.

Inwardly he offends,

1. That enuies his neighbour, Gal. 5. 21. either

For his wealth, Gen. 26. 14.

For his respect with others, Gen. 37. 11.

For his gifts, Num. 11. 27, 28, 29. 1 Cor. 3. 3.

1. Enuie.

The aggrauations are

So to enuie others, as to desire their restraint, Num. 11.

To enuie the very wicked, especially so, as to desire to partake of their delights, Pro. 24. 1.

2. That

2. Anger.

2. That is angrie vnaduisedly, Mat. 5.22.

The aggrauations.

To be hastie to anger, Eccles. 7.9 Prou. 14.17, 29.

To continue long in anger, Amos 1.11.

To rage, and to bee confident without feare or care, Prou. 14. 16.

To be incensed against the seruants of God, and strive with them, Esay 41.11.

To make friendship with the angrie man, Prou. 22.24, 25.

3 Hatred.

3. That hates and is malicious; which sinne is not auoided, though the person thou hatest.

Be poore, Iam. 2 6.

Be infirme, and haue many weaknesses, Mat. 18.10.

Yea, though they sinne, Leuit. 19.17, 18.

The aggrauations are,

To increase in anger and hatred vpon euery occasion, Gen. 37.8 Ezek. 25.15.

To

To wish a curse to others, Iob 31.30.

To reioyce at their destruction, Prou.24.17. Iob 31.29.

To recompence euill, Prou.24.29.

Not to bee satisfied with the trouble of those whom he pursueth, Iob 19,22.

That hates righteous men, and shewes it,

By wishing their euill, Psalme 40.14.

By reioycing at their hurt, Psal.35.26.

By gathering sinnefull surmises into his heart when he comes amongst them, and then telling them when hee comes abroad, Psal.41.6.

By iudging vncharitably of their afflictions. Psal.41.8.

Especially, that hates them for this reason, because their workes are better then his, 1 Iohn 3.12. and 2.11.

4. That vexeth himselfe with worldly

4 Worldly sorrow.

worldly ſorrow, and cauſes of diſtractions, Prou. 17.22. 2 Cor. 7.10. and vſeth crying, Epheſ 4. 31.

The aggrauations are,

To refuſe comfort, Pſal. 77.2.

To wiſh his own death, Num. 14.2. Iob 3 Ionah 4.3.

Thus of the ſinnes internall.

The externall ſinnes, are,

Sinnes externall.

Either in geſture,

Or in words:

Or in workes.

1. In geſture, men offend, by ſhaking of the head, ſharpening of the eyes, caſting downe of the countenance, putting out of the finger, gnaſhing of the teeth, Iob 16.4,9. Eſay 58. Pſal. 35.19. and 37.12. and 12.5. Gen 4.5.

1. In geſture.

2. In words he offends, that ſpeakes euill of any man, Tit. 3.2. Mat. 5. whether it be

2 In words.

By cenſuring, Rom. 14.10. Iam. 4.11. Gal. 5.15.

Or by reuiling or reproaching, Mat. 5.

Or

Or by any kinde of piercing bitter words, Prou. 12.18.

Yea it is an offence, to render reuiling for reuiling, 1 Pet. 3.9.

To whisper euill of others, though neuer so secretly, Psalme 41.7.

To wrest the words of others for euill, Psal. 56.5.

The aggrauations are,

1. To speake euill of dignitie, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colossians 3.8. and it is worse when men teare their names, Psalme 35.15. and it is increased when men reuile Gods Ministers, 1 Corinth. 4.13. 2 Kings 2.23.

3. To curse the deafe, or put a stumbling blocke before the blind, Leuit. 19.14.

To deride men in miserie, Iob 30.1.

5. To take a pleasure in brawling and contention, Iames 4.1. Psal. 52.4.

The aggrauations.

6. To haue a mouth full of cursing and bitternesse, Rom. 3. 14. Iames 3.9. and an habite of forwardnesse and peruersnesse of lips. Prou. 4.24. and an vnruly tongue that cannot bee tamed, Iames 3.8.

7. To boast of his mischiefe herein, Psal. 52.1.

8. To complaine of his neighbour in all places, and to be giuen to it, Iames 5.9.

Thus he offend in words.

3. In workes he offends,

3. In works

1. In generall, that practiseth any way the hurt of the person of others, either by fraud or violence.

The aggrauations of hurtfull practises are,

1, To adde affliction to the afflicted. Psal. 69.26.

2. To deale vnfaithfully with our friend, and to betray him. Psal. 41.9.

3. To practise against the righteous, or any way to trouble them

them, Psalme 37.12,14. 2 Thes. 1.6. and this receiueth increase of aggrauation:

If thou practise against them because they follow goodnesse, Psal. 38.19,20.

If thou wrong them, when thou hast receiued good from them, Psal. 38.20. and the worse, if thou do it daily, Psal. 56 1.

If thou marke their steps, waiting for occasion to bring euill vpon them, Psal. 38.12. & 56.6.

If thou set on others to hurt them, out of delight, and with ioy, Ezech. 36.5.

If through dissimulation thou priuily betray them, Gal. 2.4.

If thou abuse them when they are dead, Psal. 79.2.

2. In particular.

That is contentious, Rom. 13. 13.

The aggrauations are,

Through contention to bee scandalous, Gen. 13.7. 1 Cor. 6. 1,4.

To sow discord, Prou 6. 14.

To fall at strife without consideration, especially to bring others in troubles too, Pro. 17.14. & 20.3. & 26.17. & 19.19.

To oppresse the fatherlesse in suites, Iob 31.21.

Thus of sinnes against the whole person.

Sinnes against the body.

Sinnes against the body follow, and so men offend,

1. By fighting, and so he offends that any way woundeth or blemisheth another; Exod. 21. 24. Leuit 24.19. Exod. 21.13 14. Whether he smiteth in scorne or in fury, 1 Kings 22.24 Especially, that hurts a woman with child, Exod. 21.22.

2. By murther, and so he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1 Timothie 1.9.

To kill ones children, 2 Kings 3.27.

3.27. though it were done for sacrifice.

To kill Gods seruants, Heb. 11.37. Reuel. 16.6.

To kill himselfe.

Thus of offences against the body.

The sinnes against the soule follow.

Sinnes against the soule.

Against the soule offend,

1. Ministers: and so he that is ignorant, and cannot teach and warne the people of their sinnes, Esay 56 10. Ezech. 33.

That is prophane in his disposition and life, Ier. 23. 14. 11.

That runnes before he be sent, Ier. 23. 21.

That is negligent in his calling, and vseth not his gifts, 1. Tim. 4 14.

That teacheth false doctrine, and prophecieth in *Baal*, Ier. 23. 13.

That preacheth peace to wicked men, and strengthneth them in their euill courses, Ezech. 13.

18,22.Ier,23.14,15.17.

That teacheth vnprofitably, doating about vaine questions, and strife of words, vsing railing or old wiues fables, and prophane conceits, &c. or the like vnprofitable matter, 1 Tim.3 4 7. and 4.7.& 6.4.

That in his teaching disgraceth and reuileth the godly, Ezech.13. 22.Phil.3.2,18.

2. The people, who may bee guiltie of murthering either others or themselues.

Others, and so he offends,

That suffereth his brother to sinne, and doth not reproue him, Leuit.19 17.

That giueth offence, and is a stumbling blocke to the weake, Rom.14.13. 1 Cor.10.32.Mat. 18.6.

That instructs not others when he may and ought.

That maketh or partaketh in any Schisme in the Church, 1. Cor.12.

2. Our

2. Our selues, and so hee offends,

That neglects Vision, or the meanes of knowledge, & grace, Hos. 4.6.

That is subiect to no setled Ministrie, but hath itching eares, and seekes a heape of Teachers, 2 Tim. 4 3.

That is wilfull in impenitencie, Ezech 18.

That forsakes the fellowship of the Saints, Heb. 10.25.

That refuseth admonition, 2. Chron. 16.10. Prou. 29.1.

That resisteth the truth, 2 Tim. 3.8.

Thus of sins against the persons of men.

CHAP. X.

Shewing the sinnes against Chastitie.

THe sinnes against the purity of men follow, and are

either more grosse and vnusuall, and against the light of nature, or else more vsuall.

The grosse offences are,

1 Buggerie, Exod. 22.19.

2. Sodomitrie, Rom. 1.27. 1 Tim. 1.9.10.

3. Incest, Leuit. 18.

4 Poligamy, Mal. 2 15.

5. The vnnaturall filthinesse of women one with another, Rom. 1.26.

6. Selfe-pollution, or the transgression of *Onan*, Gen. 38. 9.

7. The sinnes about diuorce: so he offends,

That puts away his wife, and not for fornication, Math. 5.32.

That marrieth her that is vniustly diuorced.

That marrieth himselfe againe, after hee hath vniustly put away his wife, Math. 19.9.

8 Fornication, Ephes. 5.3.

9. Whoredome or adulterie, 1 Cor. 6.9. Iude 15.

The

The aggrauations of whoredome are,

1. To force any to it. 2 Sam. 13.14.

2. That a man and his father should go in to a Maide. Amos 2.7.

3. To condemne it in others, and yet to commit it himselfe, Rom 2.22.

4. To entice others, Gen. 39. 7. Prou. 2 16.

10. To marrie the daughter of a strange god, Mal. 2.11. Nehe. 13.27 2 Cor 6 17.

The more vsuall *sinnes* follow:

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Math. 5.28 Ephes. 2 3. 1 Thes 4.5.

That hath inordinate affections, and burning lusts, Colos. 3. 5.

Externally men offend,

1. In their senses, as by impure lookes, Iob 31.1. Matth. 5.27. 2 Pet. 2.14.

2 In their gestures, and so they are guiltie of chambring and wantonnesse, Rom. 13.13.

3. In their words, by filthy speaking, Col. 3 8.

4. By vsing the meanes, or occasion of vncleannesse.

The means of vncleanesse

And in respect of the meanes of vncleannesse he offends,

That makes light of the fornication of others, 1 Corinth. 5.2. 2 Pet. 2,7.

That keepeth companie with fornicators, 1 Cor. 5.9 Pro. 7.25.

That giues himselfe to ease and pleasure, Amos 6.4, 5, 6. Tit. 1.12.

That vseth lasciuious dancing, Zeph. 1.9. Marke 6.22.

That vseth lasciuious bookes or pictures, 1 Thes. 5.22. 1 Cor. 15.33.

That hauing not the gift of continencie, doth not marrie, 1. Cor.

1 Cor.7.2.

That disposeth not his children in marriage,1 Cor.7.37.

That sorteth with winebibbers,and the riotous,Pro.23.20.

That is desirous of danties, or any way giuen to gluttonie. Pro. 23.3.Ier 5.7,8.

That is giuen to pratling, or idle gadding from house to house, Prou.7.11.1 Tim.5.13.

That vseth whorish attire, or persumes,Prou.7.10,16,17.Zephaniah 1.8.

That vseth the attire of another sexe,Deut 22.5.

That beguiles another in marriage by error of person,state, or disease,or the like,Gen.29.25.

That marrieth without consent of parents,Gen.26.34,35.

That is guiltie of drunkennes, or vseth excessiue drinking, 1. Pet.4.4.

The aggrauations of drunkennesse,are,

To take a pride in it,Esay 28.1.

To

To be mightie to drinke wine, Esay 5.22.

To continue long at it, Esay 5.11. Prou. 23.30.

To make others drunke, Hab. 2.15.

Thus of sinnes against *Chastitie.*

CHAP. XI.

Shewing the sinnes against mans estate.

THe sins against the estates of men follow, and these are either internall, or externall.

Internall, and so he offends,

That is discontented with his estate, Heb. 13.5.

That is worldly, and distresseth himselfe with bootlesse cares about his estate, Prou. 15.27. Mat. 6.25, 34 Luke 21.34.

That delights not in his calling, Prou. 12.17.

That

That is couetous, and in loue with the things of this world, Eph. 5.5. 1 Tim. 6.10. 1 Ioh. 2.15

The externall signes follow, and so men offend both by omission and commission.

By omission he offends,

That employes not the good things he hath, Iames 5.2,3.

That relieues not the poore, and so with-holdeth the good from the owner thereof, Prou. 3.28.

The aggrauations are,

To forsake the poore, Iob. 20 19.

To hide his eyes from the poore, Prou. 28.27.

That brings not foorth his corne to sell, Prou. 11.26.

That detaines wages, Deut. 24 14,15. Leuit. 19.13. Iames 5.4.

That payes not what he hath borrowed, Psalm 37.21.

That is idle, and neglects his calling, Eccl. 4 5. And of this sin he is guiltie also,

That

That withdraweth not his foot from his neighbours house, Prou.25.17. 1 Tim.5.13:

That is giuen to much sleepe, Prou.6.9,10.

That is slacke in businesse, Prou.10 4. and 15.19.

That neglects the opportunities of his calling. Prou.10.5.

The aggrauations are,

To be pertinacious in the defence of it, Prou 26.16.

To be a busie-body in other folkes matters, 2 Thess.3.11.

That is slothfull in the busines of others, Prou.26.

That prouides not for his Family, 1 Tim.5.8.

Thus of sinnes of omission.

By commission he offends,

That steales, robbes, or pilfers, which is the sinne mentioned in the eighth Commandement.

That steales by consequent; as he doth,

That is an Vsurer, Exod.22.25 Leu.25.36. Deut.23.19.

That

That is guiltie of oppreſſion, Iob 31.38,39. Amos 4 1. Prou. 4.17. Eſay 5.8. and 30.12. eſpecially he that loues oppreſſion, Hoſea 12.7 Micha 2.9.

That vſeth fraud in buying and ſelling, in mete-yard, waight and meaſure, Deut. 25.13, 14, 15. and he is guiltie of this ſinne alſo,

That ſelleth refuſe, Micha 6.

That maketh aduantage of the pouertie of others, Leuit. 25.39. &c. Prou. 22.22.

That takes the Mill-ſtone to pledge, &c. Deut. 24.6, 12.

That being a buyer, ſaith, It is naught, contrarie to his owne iudgement: and ſo likewiſe on the other ſide, that being a ſeller, doth commend it for good, when he knowes it is not ſo, Prouerbs 20.14.

That vſeth any other fraud though it be not in buying or ſelling, 1 Theſ. 4.6.

And this ſinne of ſtealing is to be extended further alſo, as,

1 To lesser stealths, as robbing of vineyards, or orchards, or corn in the field, Deut. 23.24, 25.

2 To rash suretiship, Prou. 6.1 2. and 22.26.

3 To extremities vsed in recouering our owne rights, Iob 24 3 4, 9, 10.

4 To not restoring of euill-gotten goods, Ezech. 33 15.

5 To remooving of Land-markes, Deut. 19.14.

6 To liuing in vnlawfull callings, such as begging is, 2 Thes. 3.11.

7 To vnthriftinesse, in following vaine persons, or spending prodigally on pleasures, or diet, Prou. 12.11. and 21.17. and 22 26. and 23.26.

8 To the concealing of theft, Prou 29.24.

9 To the Lordly vsage of the borrower, Prou. 22.7.

The aggrauations of the sinne of stealing are,

To take from the poore, Deut. 24.

24.14. Iob 20 19.

To reprous it in others, and yet commit it himselfe, Rom. 2.21.

To doe it vnder pretence of Religion, 2 Cor. 11.20.

To oppresse strangers, or widdowes, or the fatherlesse, Exodus 22.21,22.

To blesse the couetous, Ps. 10.3

To commit it in the place of Iudgement, by peruerting of Iustice, or by extortion, Ezek. 22. 12. or by briberie, Amos 5.12. Exodus 23.8 or by refusing to doe Iustice, Prou. 21.7.

To steale thy masters goods, Titus 2.10.

To steale consecrated things, by sacriledge, or simonie, Malac. 3.8 Acts 8.18,20.

To steale a man or maid, Exod. 22.16.

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CHAP. XII.

THus of the sinnes against mans goods.

The sinnes against mens good name follow: and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousnesse, Prou. 12. 17.

That doth not cleare or deliuer the afflicted, when hee may, Gen. 40. 23.

That disgraceth others, by forbearing their companie without iust cause, Iob 19. 3, 19. Psalme 58. 3.

That is vnthankfull, 2 Tim. 3. 2

By commission men offend, Internally or externally.

Internally he offends,

That despiseth his neighbour in his thoughts, Prou. 14. 21.

That disdaines at the credite and prayse of others, as the Pharisees did.

That

That thirſts after all occaſions of the contempt of others, Iob 34.7.

That is ſuſpitious, and thinketh euill, 1 Cor. 13.5.

Externally he offends,

1 In witneſſe-bearing; and ſo he offends,

1 In witneſs bearing

That condemnes a man without witneſſe, Deut. 19 15.

That beares falſe witneſſe.

That is feareſull to beare witneſſe to the truth, Deut. 21.7,8.

That furthers the euill cauſes of wicked men, Exodus 23.1.

2 In lying, Reuelations 22.15. and the blame of this ſinne reacheth.

2 Lying.

To ſuch as vſe diſſimulation, Gal. 2.13.

To ſuch as ſpeake vntruth for feare, Gen. 38.2.

The aggrauations of lying, are,

The aggrauations.

To loue lyes, Reuelat. 22.15 Pſalme 52.3.

To hate thoſe thou haſte wronged

wronged with thy lyes, Prouerbs 26. vlt.

To breake promiſe, 2 Tim. 3. 3

To preach falſhoods, 1 Cor. 15. 15.

To ſay to men in diſtreſſe, There is no helpe, Pſalme 3. 2. Iob 13. 14.

To colour ſinne with pretence of Religion, Marke 12. 40.

3 Slandering

3 In ſlandering and euill reports, Exodus 23. 1. which is to be extended alſo to

1 Biting iefts, Epheſ. 5. 4.

2 To reuealing of ſecret infirmities, Prou. 11. 13. and 20. 19.

3 To the carrying about of tales, Leu. 19. 16. Prou. 16. 28.

4 To the receiuing and furthering of ſlanders, Ier. 20. 10.

5 To the wreſting of mens words, or telling the truth of malice, 1 Sam. 22. 9, 10. Pſalme 52. 1, 2.

The aggrauations.

The aggrauations of ſlander, are,

1. To encourage themſelues in

in an euill matter, and to commune together about it, Psalme 64.5.

2 To boast of his wickednesse therein, Psalme 52.1.

3 To slander the righteous, and quiet of the Land, Psalme 31.18 and 59 2. and 102.8. and 35.20 and 83.3,5. and 4.2.

4 To raise an euill report of his Parents, Gen. 9.22.

5 To fill the eares of Princes with clamour, Hosea 7.3.

6 To be a make-bate, or a rayler, 1 Cor. 6.9. 2 Tim 3.3.

4 In censuring and iudging, Iames 2.4. — 4 Censuring

The aggrauations are,

To search and pry for faults in others, that hee might censure them, Psalme 64 6. Prou. 16.27

To doe it for things indifferent Rom. 14.

To censure smal faults in others and to be guiltie of great offences himselfe, Mathew 7.

5 In vaine-glorie, and minding too — 5 Vainglory.

too much our owne prayses.

And so also he offends,

That boasteth of a false gift, Prou. 27. 1.

That iustifieth himselfe ouermuch, Iob 35. 2.

That boasts of to morrow, Prou. 17. 1.

That measures himselfe by himselfe, 2 Cor. 10. 12.

6 Flaterie

6 In flatterie, Psalme 12. 3. Prou. 27. 14. and 26. 26.

7 In iustifying the wicked, Prou. 17. 15. and 24. 24.

CHAP. XIII.

HItherto of the sinnes with consent of the will.

The sinnes before consent of the will, are,

1 To want desire of the good and well-fare either of himselfe, or other men.

2 To conceiue euill thoughts, Mathew 15. 19 or couer euill,

3 To

3 To delight in the inward contemplation of euill, whether in dreames or awake, though it bee without purpose to act them outwardly, Iude 8 Iames 1.14.

Hitherto of the sinnes against the Law.

CHAP. XIIII.

Shewing how many wayes men offend against the Gospel.

THe sinnes against the Gospel may bee referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1 He sinnes against Christ, That saith, he is Christ, Matth. 24.5. That denyeth directly, or by con- 1 Sinnes against Christ

consequent, that Christ is come in the flesh, 1 Iohn 4.3. and 2.23.

That hath base thoughts of Christ, Esay 53.3.

That saith, hee hath no sinne, 1 Iohn 1.7,8,10.

That worships God without Christ, Iohn 17.3. 1 Iohn 2.23.

That vseth not Christ as his own and onely Aduocate, 1 Ioh. 2.1. 1 Tim. 2.5.

That loues not the Lord Iesus Christ with inflamed affections, 1 Cor. 16.22. Eph 6.24. Philip. 3.8.

2 Sinnes against repentance.

2 Hee sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28.13. Psalme 32.5.

That mourns not for his sins, Ier. 5.3.

That forsakes not his sinnes, Prou. 28.13.

Yea hee sinnes against repentance,

That

That repents fainedly, Ieremiah 3.10.

That repents desperately, as *Caine* and *Iudas*.

That repents too late, Iob 27. 8.9

That repents by halues, and in some things onely, as *Ahab* and *Herod*.

That falls away from his repentance, 2 Peter 2.19, 20.

The aggrauations are,

To be wise to do euill, Ier 4.22

To pursue euill, Prou. 11 19.

To reioyce in doing euill, and make a mocke of sinne, Prouerbs 2.14. and 14 9.

To be without shame, and to declare his sin like the Sodomites, Esay 5 9. Ier. 3. 3.

To be incorrigible, Ier. 5.3.

To fret, because he is crossed in sinne, Prou. 19 3.

To blesse himselfe against the curses of the Law, Deut. 29 19.

To freeze in securitie, Zephanie 1.12.

The aggrauations.

To refuse to returne.

3 Sinnes against Faith.

3 He sinnes against Faith,

That believes not in Iesus Christ for his iustification and saluation, Iohn 3.17.

Yea he offends,

That is carelesse, and neglects the assurance of Faith, Heb.6.11. Rom.1.16.

That in affliction doubts of Gods fauour and goodnes, Esay 41. and 49.14,15.

The aggrauations.

The aggrauations.

Not to seeke after God at all, Zeph.1.6.

Not to stir vp our selues to take hold on God, when mercie is offered Esay 64.7.

Not to answer when God calls, Esay 50.2.

To forsake our owne mercie, or scoffe at the signes of it, Iohn 2.18.

4 Against the graces of the Spirit

4 He sinnes against the graces of the Spirit,

1 That receiues the grace of God in vaine, 2 Cor.6.1.

2 That

2 That turns the grace of God into wantonnesse, Iude 4.

3 That falles away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, 2 Peter 2.20. Or in the same measure, by loosing his first loue, Reuel. 2.4.

4 That tempts, grieues, or quencheth the Spirit, Eph. 4 30. 1 Thess. 5.19.

5 That despites the Spirit of grace, and of malice persecutes the knowne truth, which is the sinne against the Holy Ghost, Hebrewes 10.26.

FINIS.